

T H E

Little Review;

O R, A N

Inquisition of Scandal;

Consisting in *Answers of Questions and Doubts,
Remarks, Observation and Reflection.*

Wednesday, June 27. 1705.

WHen this Paper was determin'd by the Society, to return Answers to all Querists, we made no doubt but we should be oblig'd to trouble the World with Diverse Examples of the Impertinencies of the Age, have Crouds of Sophisms and double Meanings put upon us; and tho' most of such are as they came to hand, yet as some People are very fond of having their Weakest thought see the Light, and perhaps think it a Debt due to them, the Society think it may not be without its use, now and then to talk to such People in their own way, as follows;

S I R,

THe Query is, Whether a Man that has lost one Eye out of his Head, hath no Eyes, or he hath Eyes?

Or whether he hath Eyes or no, is more familiar to the Question, but that it is deny'd by F. R. to be stated so.

The Dispute is between R. A. who holds it such a Case as aforesaid; a Man has no Eyes, and F. R. holds that he hath. A small Wager is laid,

and they cannot agree upon any Person to put an end to the Dispute; If you would be pleas'd to resolve the Doubt, it would very much oblige both Parties, for they are agreed to stand to your Determination; which favour us as soon as convenience will permit, is very earnestly desired by

Your respective,
Altho' unknown Friend and
most humble Servant

R. A.

Note, That by R. A. holding he has no Eyes, F. R. argues, no Eyes signifies no Eyes at all, by which he means not an Eye, and would have the word no to exclude, or make void the Singular Number, as well as the Plural.

A Man that has but half an Eye in his Head may see that there is a Fallacy in this Proposition, which is what in Logick is call'd Conditional, for the two Parts ought to contain the whole matter, whereas here it does not; suppose I were to say 'tis either Spring or Winter, but 'tis not Spring, therefore 'tis not Winter;

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You'd

You'll say this is false, because it may be Summer or Autumn; there you see the fault of not taking in all the Parts of Matter, the Consequence in this Case is exactly the same; a Man that has lost one Eye, either hath Eyes, or hath no Eyes, but he hath not Eyes, therefore he hath no Eyes; but this Man, tho' he neither hath Eyes, nor no Eyes, yet has one Eye, which is neither of the two.

The Matter of the Fact shows plain by that, If by no Eyes, you mean no Eyes at all, 'tis false, because you say he hath one Eye; therefore you must mean he hath no Plurality of Eyes; then your Proposition is only this, That an one Ey'd Man hath either a Plurality of Eyes or not, that is, more Eyes than one, or no more than one.

WHat a strange height do some Peoples Extravagancies lead them to, and how Great is the Power of our Native Inclination to Crime! These Meditations are produc'd by the following Letter.

June 22.

Gentlemen,

YOur obliging the Publick with your Opinion in Difficult Cases, has made me desire it in the following Case.

It has been my Practice for some Years past to go to Publick Prayers twice a day; but of late it has been my misfortune to fall in Love with a most Charming Woman, whose lovely Idea always presents it self before me, but more particularly at such times when I am most intent on my Devotion, which is a sensible trouble to me.

Now, Gentlemen, I must desire your Advice, whether I ought to absent the Church till my Passion is cur'd by some means or other, or persist in my former Custome, notwithstanding the Interruptions I meet with from my Affection: Your speedy Answer will exceedingly oblige

Gentlemen,

Your Admirer, and
Humble Servant

A. T.

A Strange difficulty indeed, Sir, whether you shall go to Prayers, because when you are there, you think of your Mistress.

The Society think this a very loose Question, but as it may have some useful Answers to it,

they thought fit to take it into Consideration, and first they ask this Gentleman,

Why the thoughts of his Mistress should disturb him more at that time, than any other; if the Answer to it is that she is at the Church with him, and so the Object being Present; is too Powerful for his Imagination and Interrupt his Devotion, in spite of all his Resistance; they cannot think he would have troubled the Society with so weak a Thought, since his own Reason would have directed him to go to Prayers at some other Church.

But if he means, that the constant Thoughts of his Mistress haunts him like a Ghost; and he cannot compose his Mind to his Duty, either to God or Man.

If this be the Case, the Society advise him to think of the properest Methods he can to end the Enchantment, by securing the Enchantress to break the Spell, by getting hold of the Witch, asking their Pardon for the word — but all this while they must tell him, that there is but a weak Pretence for omitting the Worship of God, and making Intervals in his Devotion and all in this new Apparition that frights him from the Service of his Maker, is Criminal, and to be rejected as such by every Man that has any regard to his present Satisfaction or Future Felicity.

For the Remedy therefore of this Mischief, they advise him to Summon his Reason first to the Assistance of his Devotion, and consider how much more like a Man it is, as well as like a Christian, to let every thing have its due scope, and keep every Passion in the Proper Sphere of its own Motion, than to let one over-run another, and all suppress his Reason, till at last they get the Conquest, and then Invade his Religion.

At last, if Reason will not help him, let him divert the Object by a right Application of other opposite Contemplations, and open a full Door to one as well as to the other, when the Devil therefore, for as the time it can be no body else, Presents his Mistress to his Imagination on one side, let him enter into a strong Contemplation of Death on the other, and let him but try the Power of Idea's, perhaps at least, if he does himself Justice, the Balance may produce some Medium to Satisfaction.

This

This Experiment may be useful in other Cases, and therefore the Particulars are brought in here perhaps a little more Seriously, than the Enquirer expected.

Here is another Querist, who, if we should Answer in the Literal Sense of his Letter, would remain just where he was before; and the Society can not but recommend it to the Gentlemen that send Questions, to Consider them before hand better, and State the Matter of Fact, the Error of which gives trouble to the Society, and makes that a Question which would otherwise be no Question.

June 11. 1705.

S I R,

W^Hether I sent you this Querie before the first of May, I cannot remember, but however, I must beg leave to renew it, viz. Whether a Man Divorc'd from his Wife by Act of Parliament, or otherwise, be not at Liberty to Marry again——Your speedy Answer, (and pray let it be as soon as possible) will Oblige several, and in particular

Tours,

R. R.

In Answer to this Question, there needs nothing but to State Right the Matter of Fact, and then it would appear, Sir,

That the Parliament never Divorces any-body.

Acts of Parliament, in such Cases, are built always upon some thing in the Circumstances that render'd it unlawful for the Persons to be joyn'd at first, or at least for them to live as Man and Wife; and in this Case they do not barely part them, which is the Nature of a Divorce, and in which Case they could not Marry again, but they Dissolve the Contract, they Declare it Void in its Nature, that it ought not to be, and that they ought not to live together, and Cohabit as in such a Relation. Thus the Original Contract is Dissolv'd, and declar'd Null; and in this Case the thing appears with another Face, the Persons are to be esteem'd as two that had never been Married at all, and are doubtless free, both by the Laws of God and Man to Marry who they please.

The Law of God, without doubt, allows it, because if they were not Lawfully Married, the Crime lay in the living together, not in the parting, by being Lawfully Married; we do

not mean the Ceremony, but if there was any just Cause, why they could not be Legally joyn'd, they may without doubt be more Legally separated, since it can not be a Crime to desist from what it must be a Crime to continue.

The Laws of the Land, without doubt, allow it, because the Act always runs with these, or like Titles, *An Act to make Void a Marriage*; and to make it Void, imply, to declare it Unlawful for them to continue together, and to break all the Obligations that seems to bind them.

So that in such a Case, it is plain they are reduc'd to such a State of Freedom, and put it in the same Condition, as to Obligation to one another, as they were before the first Contract was made.

THE Enquirer, in the following Case, seems to be too Nice with the *Daily Courant*; and the Society willing to do Justice to one, as well as to inform the other, have for that Reason spoken to the Question.

June 18. 1705.

Gentlemen,

In the Courant of this Day, the Translator tells us in the Letter from Lieutenant General Fagel to the States, to Acquaint them with the Taking of Valenza d'Alcantara by Storm; that the Town was fortified by a Covert Way, &c. that there was likewise an old Castle, &c. and that there was also a Detach'd Bastion with a Covert Way for its Defence. Pray Gentlemen, let us know what the Translator means by a Detach'd Bastion; or how any thing of that Nature can be Detach'd, and Censure him or them that send this, according to your wassed Candor.

Yours,

H. W. R. J.

The chief stress of the Objection lies here upon the word *Detach'd Bastion*; and the Society are of the Opinion the Observation is not just; for let the Derivation be what it will, the word is a Term of Science, used by Engineers in Fortification, and Custom, which is a just Authority; for Speech gives as much Legitimacy to this, as it is possible to expect in like Cases.

Nor is this all, but the Coherence of the thing with the Term, is more than in a Thousand Instances of like Nature is found, where no Exception lies against the Case.

For

For as a Bastion is a Work always supposed to be in the more immediate Fortifications of the Town — and are call'd the Body of the Place; and all the rest of the Fortifications are call'd the Out-Works. So if any of those Works resemble a Bastion, or an advanc'd Bastion, because it seems to be plac'd forwarder than usual, or to stand out of its Place, and as Detaching a Patty of Men from the Main Body of an Army, is putting them at some distance from the Army, so placing a Bastion at a distance from the Line, in which it usually is found, may as well be call'd Detaching it, as any thing; since there is nothing in the word special or peculiar, to make applicable to moving things, and no other; If he had said a Bastion had March'd out from the Lines, it had been Nonsense, but as it is, they find too just room for the Objection.

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